325 4. The iron rasp or sodara.
306 5. The sharpening tool or karé.
413 6. The iron wedge to cut copper (kétouga).
7. Shears to cut copper (mankasaga).
8. A few very primitive goatskin bellows.

306 As an example of a jeweler, may I present Sulémani Déréma, an inhabitant of Ouagadougou. He lives with his older brother, who is the head of the soukala and who has a wife and child. Sulémani himself has two wives and two children. A younger brother lives with them with his wife and child. Finally, there are other brothers in the soukala but they are not married (let us note in passing [592] that this soukala is exceptional, for the general rule among the /518/ Mossi is for every household to live separately; here, although they still live together, every household works separately).

Sulémani Déréma buys his copper at market, or else he works the copper furnished by his customers to order. He makes bracelets, rings, copper stirrups, etc.

306 He also works in the fields during the winter season, and like 241 the other households in the soukala, he does this on his own. Sulémani has two fields in the bush, one of small millet and another of large white millet, and in addition he grows maize around the soukala on the stretch of ground allotted him by the head of the soukala.

He owns neither large nor small livestock, not even chickens, He neither hunts nor fishes.

His jeweler's trade nets him more than his fields.

324 The blacksmith and niaka are representatives of metalworking.
316 Let us now proceed to stonework.

The makers of crushing stones are called nanlora in Mossi, from nan, "crushing stone" and lora, "to shatter."

Our quarrymen look in the bush for large stone slabs resting on the ground, and whenever possible raised in some manner above it. They draw lines on these large flat stones with karité and soumbara, the size of the crushing stones they wish to extract, and then they gather wood under the slab and set it afire. They allow the fire

324 316 to burn for one day. Then, with the aid of a large, sharp stone, they strike the spots where the lines were drawn. The stone breaks at those spots, and they take the pieces and sell them at Mossi markets.

This thankless trade does not pay much, and those who exercise it do so only during the dry season. During the winter season they work in the fields, and this brings them much larger returns than their quarrymen's trade.

323 After stonework comes work with earth. It is represented among the Mossi by the potter, the pipe maker, and the bricklayer. Let us begin with the first.

/519/ Here and there among the Mossi, pottery has remained a family occupation performed by all the women. This might be called the initial level of the craft. Yet we saw earlier that the wives of those blacksmiths who live in /special/ quarters or villages make pottery in abundance. This is the second level of the craft, that of incipient specialization. Finally, there are professional potters to be found among the Mossi, and this is the third level of the craft, that of more pronounced specialization. There would remain a fourth level to attain, where potters would exercise this trade exclusively and would be completely specialized. This level, however, has not been reached among the Mossi. The potters here are potters only halfway, and they work as much in the fields as they do at their craft. We have here, nevertheless, an initial effort toward clay-work specialization, and this is by no means the case in every Black population.

As an example, here is a potter from Dassasogo, a small village located 8 kilometers from Ouagadougou.

During the rainy season, he works only in the fields. He exercises his potter's trade only during the dry season. His fields bring him the larger returns.

He has a field of small millet in the bush, and he grows maize around his soukala which consists of two huts only. He has a wife and a young child. His work tools are as follows:

323 413 1. A kind of crude basin, very thick, heavy brimmed, quite shallow, and made of earth.